

VOL. III.

THE

NO. 12.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

DEC.,

1859.



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THE AMERICAN MISSIONARY, (MAGAZINE.)

This Magazine will be sent, gratuitously to the Missionaries of the Association And—if they shall request—to Life Members ; to all clergymen who take up collections for the Association, or present its claims to their people through the Monthly Concert, or otherwise ; to Superintendents of Sabbath schools ; to College Libraries ; to Theological Seminaries ; to Societies of Inquiry on Missions ; and to every donor who does not prefer to take it as a subscriber, and contributes, in a year, not less than ten dollars.

APPLICATIONS,

By feeble congregations, for aid in supporting the Gospel, should contain the following particulars, namely :

The name of the church ; its evangelical character ; whether slaveholders, and persons engaged in the manufacture, sale, or use of intoxicating drinks, are excluded from its communion ; the number of communicants, and the average number of attendants on public worship ; its prospects of early ability to sustain the ministry of the Gospel, without foreign aid ; whether it has been aided by any other missionary society, and if it has been, for what length of time : the denomination and size of congregations immediately contiguous, with the distance to their places of worship ; the total amount of salary which the applicants propose to make up ; the portion of that salary which *they* pledge for the given time, and the arrangements that are made for securing it ; whether aid is expected from any other source ; and the least amount that will suffice from this Society ; whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, for his becoming such. These statements should be signed by the trustees and deacons or elders, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure ; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry ; his credentials ; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness, as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are suitable persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired ; and the application may be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to this office ; or if from a church in Illinois or Wisconsin, to the Agent, or Secretary of those Auxiliaries, respectively, in Chicago, or Milwaukee.

As a general rule, the appropriations of the American Missionary Association are for twelve months *from the date of the application ;* ~~at~~ at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner. ~~And~~ And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.

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VOL. III.

DECEMBER, 1859.

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AMERICAN MISSIONARY ASSOCIATION.

MENDI MSSON.

FROM REV. JOHN S. BROOKS.

Boom Falls Station, July 9, '59.

As I have not been able to write my regular monthly letters, since the death of my dear wife, I propose giving you a pretty full account of a meeting of our church, held July 2d. I had for some time felt the need of having the church feel that they had an interest in our work as a mission. To enlist them, I took several opportunities to press upon them their obligations to the heathen and to Christ, to make him known to them. I proposed the plan of quarterly church meetings, to take a general view of our work, and counsel, advise, and plan for the future. The first meeting was held July 2d.

After opening the meeting with reading the Scriptures and prayer, the pastor stated the object of the meeting, and proceeded to explain the great object of church organization. He then gave a brief account of the rise and progress of that station.

* * * * *

On the 1st day of March, 1853, the missionary to whom the work of opening this station had been committed, accompanied by three school boys, left Kaw-Mendi, by over land route for Boom Falls. On the third day of the same month, the necessary arrangements being made, our little party

took possession of the place we now occupy and commenced clearing it. A small house was soon erected, and in April was dedicated "Boom Falls Mission House." This party, now constituting an independent family, had fully counted the cost, and agreed to abide the issue. They were content to share the mere necessities of common country life, in times of trial; for these were days which tried the powers of endurance. With war on every side, men provided but little more than sufficient for the necessities of the day. Food of every kind was very scarce. Much of the time, neither flesh, salt, nor oil, could be had. For weeks at a time they subsisted on rice or cassada alone, with occasionally a lime or orange to relish it. Yet no one of that company can say he hath lacked his daily portion of bread. Though they often had barely enough of one simple article for a single meal, it was enough to satisfy them so long as they felt that they were dependent on One who is able to feed, and does feed every living thing by giving them only one meal at a time. Thank God, till now we all can say, "No good thing hath He withheld from us."

Immediately after the occupancy of the house, six little boys were taken into the family, swelling our number to ten. A school was started, over which one of the elder boys presided as teacher.

From the very first arrival at Tissana, public worship, and Sabbath services, morning and evening, have been sustained. So long as the strength of the resident missionary would allow, stated weekly meetings were sustained at five several villages. Within the first two months, the whole work of a mission station was in motion, so far as it could be without female help. Since that time the work has slowly, but steadily progressed, with a few necessary intermissions, until we now form a little community in circumstances of great comfort and prosperity.

The foreign help employed at this station has been quite limited. * * * Notwithstanding this, there has been not less than two thousand meetings convened to hear the Word of life, and I may safely say, that not less than ten thousand different individuals, from every part of the Mendi country, have heard directly from us the news of salvation by faith in the Lord Jesus.

The Boom Falls church was organized on the 8th of April, 1854, consisting of four members. A review of the church records to-day, shows that there has been in fellowship with the church since its formation, twenty-five souls. The present number is thirteen.

There is still a class of hopeful inquirers, who need much patient instruction. The church seems to be in a healthy condition, possessing fully an ordinary degree of piety. During the last six months the church has contributed to benevolent purposes the sum of £4,16,06, which is now on hand, and will be appropriated by vote of the church. It will doubtless be expended in building a meeting house in Mo-Gbongo.

In connection with the church is an interesting Sabbath school, with thirty-two pupils.

Mr. Tucker was then called upon to give a report of the *out-preaching places*. He stated that regular preaching was sustained at three native towns. He found a growing interest manifested on the part of a few. Usually the congregations were small.

Mr. Tucker then gave a report respecting the work accomplished in the language. He said that within the last two years and a half, there had been more than ten thousand Mendi words collected and committed to writing, and that the most of these words had been defined in English. A primer had been compiled and forwarded to England for printing. The translation of the Gospels had been lately commenced, and a few hymns had been composed, so that they could now sing the praises of God in their native tongue.

The chairman then expressed his feelings of gratitude to God for the progress which had been made in giving the Mendi language a written form. Hymns and singing Gospel truth in Mendi, he regarded as a new era in the history of that people and their country. Only the last Sabbath, he had witnessed a pleasing demonstration of the power of song over savage minds. On entering the town of Mo-Gbongo, to hold a meeting, he found the people under considerable excitement, created by one of those annoying visits made by bands of warriors to extort presents. The party of warriors were in the "barry," making a very noisy palaver with some of the people of the place. He passed them quickly, and seated himself in the Chief's yard. After shaking hands with the chief of the band, and before they could urge their object, he sung the hymn entitled, "God is great and good." Before the first verse was sung, the horn stopped, the fifer held his instrument noiselessly to his lips, the drum was hushed; those set faces relaxed. The singing went on; the chief of the party retired, leaving his music and band, silently listening to the sweet words of the song. Hymn after hymn was sung, till the whole party retired in perfect quiet; and the musicians who should have left immediately with the chief, were the last to quit the yard.

The question was then asked, "What can we do more for the prosperity of our church?"

After remarks from several individuals, it was agreed by vote, to sustain a Sabbath

morning prayer meeting, and a female prayer meeting.

The meeting was long, but deeply interesting. The church showed a good degree of interest in all the subjects considered.

NOTE.—We should have been glad to insert the whole of this interesting letter had there been sufficient space.—ED.

SIAM MISSION.

LETTER FROM DR. BRADLEY.

Bangkok, Aug. 4, 1859.

My last letter to you was written 15th ult. The religious interest about which I then wrote I am happy to say, still continues among the people at our place, and is we hope extending somewhat to our sister missions. Our daily morning, noon, and evening meetings are quite solemn, and our Sabbath day preaching services full of interest. The noon-day meeting is strictly a prayer meeting, when liberty is given to all to pray, who may have a desire to do so. No one is called upon to lead in prayer; but every one left to pray when he may have a desire for it. Five of our young men lead in prayer at these meetings almost daily; so that the half hour devoted to this exercise is almost entirely occupied by their praying. Their prayers are short and often much to the point. We always feel greatly cheered and strengthened by hearing them pray, as they seem to be taught by the Spirit how to pray.

A son of the second King was present one day, when four of these young men led in prayer with about as much freedom as they had done in his absence. This manifestation of courage and boldness in God was as gratifying to us, as it must have been wonderful to the prince to hear his own countrymen praying for the coming of the kingdom of Christ, the demolition of Buddhism and the conversion of their kings, princes, priests and people to the despised Jesus.

On the occasion of the dedication of the New Baptist Chapel on the 3d Sabbath in July, I preached in Siamese to an audience of about 200. At that time these same young men, with four or five others,

publicly declared, by the lifting of their hands, that they were determined to be henceforth followers of Jesus Christ and not of Buddh. That was a peculiarly interesting occasion. First, religious services were held in the Chinese language, conducted by a young Chinese assistant named Choi; secondly, in the Siamese language, conducted by myself assisted by Rev. S. J. Smith; thirdly, in the English language, conducted by Rev. J. Wilson of the Presb'n Mission, assisted by Rev. R. Telford. All the missionaries were present, and I have no doubt felt, that the Spirit of God was specially present to revive the hearts of his people, to confirm the young and timorous in faith, and to convince many natives that there are the most solemn realities in the Gospel of Christ.

We have now 7 young men and 3 women who express a lively desire to unite themselves with the branch of the Church of Christ connected with our mission. But they do not feel quite prepared to come forward next Sabbath, which is our regular time of Communion, in union with our Presb'n brethren and sisters. I have not felt it to be my duty to press them much on this point; preferring rather, that they should have a little longer term as probationers. It may be that the fear of persecution which the devil is doing his utmost to set in awful array before them, will deter some of them from receiving baptism. But our hope is in the spirit of God, that he will so alarm their fears, excite their hopes, and fortify their courage that Satan cannot tempt them to go any other way than directly forward, as did the Israelites under the leadership of the Captain of their salvation towards the apparently impassable Red sea. Of one thing we are certain, and so are, we think, all our associates in this field; and that is that we are really having and enjoying a revival of religion in our souls by the special presence and power of the Holy Spirit, and that He is waking up the Siamese about us as they have never before felt or seen the like of. For this blessing we *should, we will, we do* render most hearty

thanks to our most merciful God.

I feel that I ought not to fail to inform you, that our son Dwight Blachly, who is in his 7th year, is giving us many cheering evidences that he has given his heart to Jesus. He wishes very much that we would allow him to join the Church of Christ next Sabbath. His seriousness is of many months standing, and his hope in Christ not of a very recent date. Oh how unworthy are we of such blessings as I am now relating—the most unworthy it seems to us of all the missionaries in this field. It is all of the sovereign, inscrutable mercy of our God through Jesus Christ our Lord. And with the psalmist of Israel we feel to exclaim from the bottom of our hearts “Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth’s sake.” It must be that special prayer has been offered for us by praying friends in our loved land.

I think I have not before informed you that our little Church of 4 members, was increased to five, on the first Sabbath of May by the admission of Mr. Robert Mitchell by letter from a church in Glasgow, Scotland. He is a young man, connected with the firm of Wiseman & Co. in Glasgow. His was a very striking case of a backslidden Christian deeply convicted of sin and ruin in this idolatrous city, returning to God with the most contrite and humiliating concessions of having abused divine mercy, and with tearful gratitude to God for his long suffering and forbearance towards him. We feel thankful to our Heavenly Father for giving him to become one of us.

While Mrs. B. and myself are feeling greatly cheered by the presence and power of the Almighty Spirit with us, and in us, as an indwelling God, we are, while under the weight of the extraordinary cares that are upon us, made to feel keenly that we cannot long endure as missionaries; and yet we have no thought of ever being any other than missionaries while we live in this world. If we could have a good man of God, and his wife, to take charge of the print-

ing-office, (which you must see has become a great concern in the support of our mission) it would be a great relief.

From the Vermont Chronicle.

NEWS FROM DR. LIVINGSTONE.

Brief notices of Dr. Livingstone's recent discoveries in Africa have appeared lately, coming by way of Capetown papers. But we first find particulars in the *Montreal Witness* of Thursday last, which has a letter from Dr. Livingstone to his brother in Montreal. It is dated May 21, at Kongone Harbor, Zambesi. The notices of the new Lake and of the Cotton Market, as well as of the favorable disposition of the natives, are important. Dr. L. says:

We never had an unpleasant word with the natives, though we came between them and the Portuguese when engaged in active hostilities. We have since been exploring the River Shire. We went up the Shire, a branch of the Zambesi, erroneously put down East of Morambala in my map, and found it navigable for many hundred miles. Being deep and no sand banks, it is easier than the Zambesi itself. The Portuguese never ascended it, because the people were so warlike. Our first visit created great alarm, but they never harmed us. The people seem never to have been visited by Europeans before, and were very suspicious of man-stealing. [The explorers landed frequently and took great pains to allay their unfounded fears, and to explain their real intentions. They bought provisions and cotton yarn of the natives. The valley of the Shire is 20 or 30 miles broad, and wonderfully fertile. The river is a splendid one for a steamer.] Leaving our decently good conduct to have its effect, we returned in the end of March, and finding them all friendly, left the vessel in charge of our quarter-master, with a chief named Chibisa, and proceeded northwards on foot. On the 18th we discovered a magnificent inland lake. Lake Ngami is a mere pond in comparison. It is of a pear, or, if you like the comparison better, of a tadpole shape. The broad part is from 25 to 30 miles, and 60 or 70 long. It has no known outlet, and its water is bitter but drinkable. It contains plenty of fish, hipopotami and alligators. We ascended some way up a mountain, (Tirinit,) and could see 26° of watery horizon, with two mountain tops rising up in the blue distance 50 or 60 miles away. It is called Shirwa, and is very beautiful, being surrounded by lofty mountains on all sides, —one, Dzomba, or Zomba, is over 6,000 feet high, and its top is inhabited. —Shirwa, according to native report, which we see no reason to doubt, is separated by only 5 or 6 miles of comparatively level land from Lake

Nyinyesi—the Nyanja, 'Nyassa or Umamesi of the maps. This is believed to extend pretty well up to the Equator, and opens out an immense tract of territory; for we discovered afterwards that the southern small end of the Shirwa Lake is not much more than thirty miles distant from the navigable Shire. Possibly the Shire comes out of Nyinyesi. This word means the "stars." Nyanja, means a large or any collection of water.

Its country is well peopled, and well, though not all, cultivated. We never saw so much land under cotton before. All spin and weave it. You may see chiefs sitting, spinning, or picking cotton. They have two varieties—one, hard and strong and of short staple, closely resembles wool; the other, from foreign seed, yields cotton equal to the best Egyptian. They plant it so that it is in the ground through the mild winter of the climate, and comes to maturity before the rains begin, or insects come forth to spoil the crops.

The people are called Mang-anja. All are tattooed in straight lines. The women wear enormous lip-rings, which make them very ugly. The men use bows and poisonous arrows. We got on well with all except a party of Benjani slave-traders, and they were disposed to be impudent only until they knew we were English. They took us at first for Portuguese.

Several of our party have had fever. Dr. Kirk and I have escaped. It began so mildly in consequence of our being well provided for, that we did not recognize it at first, as that which, when destitute of every comfort, I suffered so severely myself. Charles has suffered, but recovers readily. We can cure it with ease. We take him in our next trip to make magnetical observations for the Royal Society. He is now at Tette.

The cotton trade is quite ready for development in the Shire. The people do not require new seed, and they are ready to sell, but the Portuguese seem bent on keeping the entire river to themselves, and they attend to nothing but Ivory, of which they export under 2 000 lbs. annually. They talk of sending out 300 colonists to occupy this region! We are waiting for a stronger ship to take us up the rapids above Tette.

DR. CHEEVER ON SLAVERY & MISSIONS.

Abstract of Sermon preached at the Annual Meeting of the Association at Chicago.

He said that the introduction and the context were full of majesty and glory. From the 51st to the 63d chapters the one grand theme was the coming of God's kingdom in righteousness, to be spread, through the agency of an obedient and righteous Church, through the whole world. The removal of the stumbling-blocks out of the

way was one of the preliminary works of the Gospel. It was plain that any immorality or error—anything involving in principle or in practice that which is opposed to God's righteousness—is such a stumbling block or iniquity to be removed out of the way. That the slave-trade was a vast and dreadful obstacle against the Missionary enterprise, no man could doubt. It needed no argument to show that such a monstrosity of lying, of selfishness, of cruelty, hypocrisy and deformity as this, constitutes a mighty stumbling-block in the way of our missionary enterprise with the Gospel. Our foreign missionaries have spoken of it as such, while free from the paralysis of silence on the subject which afflicted them when the tractors of a prudential conservatism had been applied to them at home.

But the very fact they dare say nothing here, made their testimony abroad more significant, for they are themselves the living witnesses of the omnipotence of this system, in the power it possesses to strike them dumb. It could not be denied that the removal of this evil was apart of our legitimate work as a Missionary Association. He knew that it had been alleged in excuse for the silence of Missionary Boards on that subject that they were not Anti Slavery Societies. This was a miserable evasion of a great duty. On the same ground a Missionary Association would be justified in admitting drunkards to membership in its Missionary Churches, and, as a rule of expediency avoiding the subject of the sin of drunkenness by the affirmation of not being a Temperance Society. On the same ground the President of the American Board would be justified in taking no notice of any specific violation of morals and religion in gambling, reveling, and such like among the students of Williams College. He might justly allege that the College was not an anti-gambling or anti-sin Society, but an association or corporation for the education of youth in science and literature. But if he should put such principles of a silent and restrictive expediency into practice, no careful parent would ever send his boys to be educated at such an institution. There was no business house in London or New York that would justify the establishment of a faro table among their clerks, on the ground that they were not an anti-gambling firm, but a Board or Association simply to do business, and to make money. The stumbling block of Slavery, and the sanction of it by the Church, being of such a nature, and so directly in the way of the Missionary enterprise, that enterprise itself, it seemed, must carry in its own frame the

means and the power of its removal, and it did if it would but employ them. If slaveholding were admitted in the Christian church in America, how could it be cast out in Africa? How anywhere? If a man could be a Christian, and hold his fellow man as property, a chain in the one hand and a whip in the other, taking advantage of the law to oppress him, instead of standing between him and the law to protect him, then if the Word of God sanctions this, proclaim it, confide in it, defend it, serve it, baptize it in Christ, and admit it to full communion.

But if it be wrong, if the Word of God condemn it, then disclaim it, rebuke it, put away the evil, have no fellowship with the unfruitful works of darkness, but rather rebuke them. There was necessity of the discipline of the Church as well as the Word of God applied against this iniquity, treating the individual slaveholder as guilty of it, and on account of it to be excluded from the Church. For as things were, the Word of God itself would be inefficacious against the sin, so long as the sinner committing it is received and continued in the bosom of the Church in good and regular standing, notwithstanding that wickedness. But the Church allowing the sin, by admitting the sinner with it into Christian fellowship, arms him with a shield wherewith he is able to quench all the fiery darts of God's Word against the wickedness, and erects between the world and the guns and soldiers of God's truth an embankment and ditches that are enough to bury all the shot and swallow up all the warriors. As was said of the battle with the Chinese, in which the English perished miserably by hundreds in the ditches, the struggle was against mud, not against Chinamen; so now in this conflict the struggle was against mud; the ditches that these apologizing, and sophisticating, and bog-trotting theologians have filled to protect this iniquity from assault are of mud even to the chin. Your ammunition is all wetted if you plunge in and attempt to cross; and if you stick there, even the darkness cannot cover you, for their blue lights will mark you, and you are shot down in your helplessness. And just there do these good brethren stick who stick about the *malum in se*, who reluctant against declaring the inherent sinfulness of slavery, and employ themselves in the ditch of such refinements and technicalities, analyzing mud, but never attempting one blow against the sin, and at length, losing all power and opportunity of attacking it. If Missionary Churches can receive idolators, whoremongers, and men-stealers to their membership,

and the Parent Board have no will or authority to prevent it—no power or courage to say "These must be cut off," then better no missions, than such Churches, better no Gospel than such corruptions. When the oppressed were set free, and every yoke broken by the authority of God's Word, and the inspiration of His spirit, then would there be seen a reality in religion such as the world never had witnessed: and the Gentiles would come to such a light, and kings to the brightness of such a rising. Infidelity would be conquered. There would be no more doubt as to the plenary inspiration and divine omnipotence of the Word of God: no more questions as to the efficacy of religion as the only power capable of subduing, reforming, transfiguring the world; no more doubt that the Gospel, which was capable of such a triumph, could and would subdue all things unto God. The masses of thoughtful men that have been thrown down and grovelling in the darkness, will be drawn upward by the very rush of the air from the motion of the radiant chariot of God's incarnate love, and would find themselves winged with light, and spontaneously whirling onward with grateful hallelujahs in the train of the glory of the Redeemer of imprisoned and oppressed men. This was the close of the great Missionary Psalm, and hence, the prayers of David, the son of Jesse, are ended.

Father Chiniquy.

Father Chiniquy having acknowledged with warm thanks the gift of a large parcel of the Episcopal Book of Common Prayer in French, it has been reported that he and his people were Episcopalians. To meet this report he writes as follows:—

ST. ANNE, Ill., Sept. 28th.

I have not been a little surprised to see in some papers from the East that I and my converted brethren of St. Anne had joined the Episcopal Church. I entertain the greatest respect for that branch of the Church of Christ. The many true Christian virtues—the admirable and noble charity I have found in its members, have told me more than could all the dry arguments of theology, that the Protestant Episcopal Church is a *living branch of the living Tree of Life* which Christ has planted and called his Church. The terrible battles which I have fought during three years, against the giant power of the Church of Rome, have so absorbed my time, that it has been impossible to make necessary inquiries, which in honor I must make before taking such a step. In giving up the errors of the Church of Rome, we have gone directly to Jesus, and to his testi-

mony, the Bible. We shake hands with all who put their trust in Jesus alone, and take the Word of God for the guide to their conscience.

We are born to Jesus only yesterday, and every Christian may feel that we understand very little about the technical differences of our elder brothers, who call themselves *Episcopalians, Methodists, Presbyterians, etc.*

With tears of humility, we pray our Merciful Redeemer to direct our ways through the thousand difficulties which are before us; and we ask all those who believe in Jesus, and have washed their robes in His blood, to pray for us, that the Holy Ghost may direct us in the choice which we will have to make sooner or later. . . . We humbly confess before the world that we are not *learned enough in the theories of the different denominations* to embrace one to the exclusion of the others. If we were *making our choice now, ignorant as we are, it would be an act of hypocrisy*, which we will not do for any consideration. We are not to Cephas nor to Apollos—we are to Christ and to Him only.

Pray for us more than ever, for if our joys are great, our corporeal tribulations are great also. The cries of misery, starvation, and nakedness around me are breaking my heart. There is an awful want of clothing for these cold days. Believe me your devoted brother in Jesus,

C. CHINIQUEY.

Slavery and the American Board.

At the late meeting of the American Board in Philadelphia, Dr. Cheever moved the following addition to the report concerning the Choctaw and Cherokee churches:

"Your Committee add that in the opinion of the Board the holding of slaves should be pronounced an immorality inconsistent with membership in any Christian church, and that it should be required that these missionary churches should immediately put away from themselves this sin, and should cease to sanction it even in appearance."

Dr. Cheever made an eloquent speech, urging the duty of the Board to free itself from the imputation of complicity with slavery, by giving to the world some open expression of its views. After much discussion the Board decided that there was "not sufficient time" to determine on the course to be pursued, and therefore referred the whole subject to the Prudential Committee.

Feeding on the Bible.

A poor Tonga cripple in a short time learned by heart the Epistles to the Galatians, Ephesians, and Philippians, and other parts of Scripture, which he could easily repeat, a whole book at a time. The missionary's wife sometimes sent him a dinner, and one

day the girl who took it inquired, "Have you had anything to eat to-day?"

"Yes," said he.

"What have you had?"

"Had?" he answered; "I have eaten the whole of the Corinthians."—*Sunday School Advocate*

Dr. Cheever's Lectures in Rochester.

From the Democrat.

Dr. Cheever has come and gone, having closed his Course of Lectures on Tuesday evening. Radical Abolitionism has been his theme; the essential sinfulness of Slavery his fundamental principle; and a bold denunciation of Slavery in the South; and of flunkysm and moral cowardice in the North, has been the main staple of his several discourses. Without the aid of editorial puffs; without the attraction of bands of music to gather in the floating multitude; and with none of the clap-trap appliances often used, because necessary to secure audiences; Corinthian Hall has been filled night after night, to hear Abolitionism (or Anti-Slavery) discussed pure and simple. "The people heard him gladly." The political parties are afraid; the churches pass by on the other side; but the community as such feel and know that this "sum of all villainies," American Slavery, calls for discussion, criticism, denunciation; and that it is alike the great danger and the great sin of the country. The politicians lack pluck: the doctors of the law lack principle, hence neither Church nor State, in their organized form, venture a bold and manly—and we may say a Christian opposition to the iniquity. The leaders do not understand their mission, and are not equal to the occasion; they fail to lead in the way that Providence points out, or in sympathy with the benevolent impulses of the people, when they assume to direct and control. The leaders do not lead; they merely manage and govern. On the subject of Slavery they are far behind both the heads and the hearts of the people; and must lose their hold upon their constituency, both in Church and State, unless they give better evidence that they dare look Slavery in the face and denounce it a sin against God and man.

The facts is, Abolitionism and Anti Slavery is vastly more current and prevalent than our "wise men after the flesh" are willing to believe. It does, in fact, possess the hearts of the people, and our ministers, deacons and elders, as well as ward politicians, wire-pullers, candidates, and office holders, should each and all bear in mind that there is often times more safety and success in pluck, and in principle, than in that pru-

dent "calculating of consequences, which is born of cowardice, and alike fails to "discover the signs of the times." "Help (and thank) those women" who were the means of getting Dr. CHEEVER to Rochester, but who could not find an open pulpit to receive him.

P.

West Coast of Africa.

The Christian world, says the *Missionary Advocate*, is very greatly interested in the redemption of Africa, and the hope of success is becoming stronger every day. The two great agents which are working out this glorious result are *Commerce* and the *Christian Missions*. The first shows the great superiority of Christian nations as it regards worldly interests and power; the second explains the true ground of hope and happiness in a future world. The church generally has no just idea of the extent and results of Christian missions in Africa. The following review of these missions on the Western Coast only, is obtained from the August number of the *Philadelphia Colonization Herald*. It will afford materials to many pastors for their brief lectures at their monthly missionary prayer-meeting:

The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that Church has fifteen stations, twelve European and ten native missionaries, ten European and sixty four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred Church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upward of seven thousand communicants, thirty day schools and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labors in this locality, "that thirty thousand civilized Africans in Freetown worship God every Sabbath day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, which are scattered in widely separated parts of the continent."

[In the Sherbro and Mendi countries the American Missionary Association has a mission consisting of four stations and out-stations, besides nine places in the native villages, where the Gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only, is used. The number of Missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants. —Ed. A. M.]

Immediately adjoining stands the free, self-sustaining, accredited Republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberia Annual Conference of the Methodist Episcopal Church comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistants, teachers, etc., all colored. There are seventeen missionary stations, comprising fifteen hundred and sixty members, over one hundred of whom are native converts, eight hundred and sixty-two Sunday-school scholars, an academy and seminary and an African bishop.

The Presbyterian (Old School) Church has four ministers, nine male and three female assistants, one hundred and ninety-one communicants, one high school, and fourteen boys at boarding school, and one hundred and twenty-five day male scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries and eight colored, three of whom are natives. Day school scholars, five hundred and fifty; three hundred and fifty natives. Communicants two hundred and fifty; more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and according to the report of the Association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number

of foreign missionaries is 3, and 9 native assistant missionaries, and 31 native local preachers. They have two thousand one hundred and thirty-five Church members, thirty-five schools, twenty-eight school-teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christiansborg, Akropong, forty miles interior; Abude, Gyadam, and Abokodi. The Akra (Ga.) and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are under the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, Christian missions are doing a great work. In Lagos are one Baptist missionary; one Wesleyan Church, well attended; two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan Church, well attended; and three churches of the Episcopal Church Missionary Society under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan, and Omoboso, towns north and east of Abeokuta, the English Episcopal Church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty laborers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the Churches of these missions.

In the Cameroons river, a few miles from its mouth, as also on Fernando Po and its neighborhood, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing.

On Corisco Island, forty miles above the

Gaboon river, are Presbyterian missionaries (Americans) with three stations and fifty boarding scholars. The language (Benga) has been mastered, and several tracts have been printed in this country.

In the Gaboon river is the mission of the American Board. They have three stations, one eighty miles interior, with about thirty-six boarding scholars, and one-third as many day scholars. Two languages, the Mepongue and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger under the leadership of Rev. S. Crowther, (native African.) If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated.

Thus, almost within our own day, we have seen missions established along the Western Coast of Africa from the Senegal to the Gaboon, over one hundred Christian Churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible and other religious books have been translated, and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the Gospel sound.

FROM REV. L. C. CHAMBERS.

Dresden, C. W., Oct. 8, '59.

Last Saturday and Sunday, I held a two days meeting in the woods, in Botany. I preached Saturday night, and we had a good number out. Sabbath morning we had a love feast, and the Lord was with us, while we spoke of our experience, and his spirit was felt powerfully in our hearts. At 10 o'clock I preached to a good congregation, and again at 4 o'clock, and at 7 o'clock. I must say that the Lord owned His blessed word. It was a meeting in the woods long to be remembered. I feel that the Lord smiles on my labors, and gives me more and more of a missionary spirit. My prayer is to God for you, that the Lord may spare you for this good work. May the Lord bless you all.

American Missionary

NEW-YORK, DECEMBER, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

EMBARKATION OF MISSIONARIES.

Sailed, on the 17th inst, from Bangor, Me., in Brig Executive, Capt. Lee, Rev. George P. Claffin, Rev. John H. Dodge and Mr. Richard Miles, with their wives, missionaries of the American Missionary Association, for the Mendi Mission, West Africa. From the *Bangor Daily Whig and Courier*, we learn the particulars of the farewell meeting. It was held the previous evening in the First Congregational Church. It was the first occasion of missionaries sailing from Bangor to any foreign missionary field. Mr. Claffin is a graduate of the Bangor Theological Seminary, Mr. Dodge of Andover Theological Seminary, and Mr. Miles is a teacher from Oberlin, Ohio. He has been at the Mendi Mission before, but the rest go for the first time. The meeting was attended by a large and deeply interested audience.

"The services commenced by singing the missionary Hymn—

"From Greenland's icy mountains."

The congregation were then led in fervent prayer by Rev. Dr. Shepard.

"Rev. Mr. Gilman then stated the object of the meeting. We come to bid God speed to these brethren who leave home and friends, and native land to labor for the salvation of the sons and daughters of Africa. He hardly knew whether to congratulate or condole with these missionaries. The speaker then commented on the importance of the work to which they were called, and expressed undoubting confidence that Africa

would yet be given to God. He also alluded to the obstacles which the missionaries would encounter.

"Rev. Mr. Dodge was then introduced to the audience, and spoke of the feelings which filled his soul as he looked forward to the work upon which he was so soon to enter. He knew that he was going to a land of moral darkness, and to a land of sickness and death. But he rejoiced to go, even if he should find an early grave in that land of strangers.

"He was followed by Rev. Mr. Claffin. The speaker made an affecting allusion to seasons of communion and fellowship which he had enjoyed with the Christian people of Bangor,—and said he knew this "farewell" was not a farewell to sympathy, or to Christian love and labor. Mr. Claffin then briefly alluded to the missionary work, and expressed the hope that the sympathies and prayers of God's people would go with him, and those who accompanied him.

"Mr. Miles followed. He had been to Africa, but only for a short time. He proceeded to speak of the importance of zeal in the missionary work, and also of patience and faith surrounded by the darkness of heathen lands. This had been called a farewell meeting, but it was not so to him. In going to our labors we ask not for pity, but we do ask for your sympathy.

"The congregation then sung,

"Ye servants of God
Your master proclaim."

"Rev. George Whipple, secretary of the American Missionary Association, then addressed the audience. He referred to the providence of God which had turned the attention of the Association to Africa as a field of missionary effort. He alluded briefly to the history of the Amistad captives; to the fact that a bequest of one hundred and twenty-five thousand dollars had been made to be expended in this field; and to the wonderful manner in which God had opened Africa to christian light and love, within the past few years. We owe to Africa a greater debt than to any other nation. The speaker then gave some interesting facts, showing the

success which had attended the missionary work in Africa.

"Rev. Dr. Harris then gave the valedictory address to the departing missionaries. He rejoiced to look upon their faces; rejoiced that they had hearts bold enough to stand up against the wrongs of heathenism. He congratulated them in their undertaking. It is a great work. Go forth in the strength of God, and your labor shall not be vain. Christ will be with you, and His grace shall sustain you. Brethren, the grace of our Lord Jesus Christ be with you.

"Rev. Dr. Pond offered the closing prayer, after which the congregation sung the hymn :

"Roll on thou mighty ocean."

The benediction was pronounced in a very touching and impressive manner by Rev. Mr. Maltby. The services throughout were solemn and deeply interesting.

"THE DEPARTURE OF THE MISSIONARIES.
—A large number of our people assembled yesterday afternoon, at Veazie's wharf, to take leave of the departing missionaries, Messrs. Dodge, Claflin and Miles, and their wives, who were to sail in the brig Executive for the Mendi Mission, West Africa. The weather was beautiful, as we sometimes have it upon a mild November day; and the parting exercises upon deck of the vessel were in harmony with the sober yet pleasant autumnal season, and with the serious yet hopeful nature of the occasion. The services were opened by some appropriate remarks by Rev. Mr. Whipple, Secretary of the American Missionary Association. A hymn of Christian fellowship was then sung :—

"Blest be the sacred tie which binds,
"In sweet communion kindred minds."

To this succeeded a prayer by Rev. Mr. Gilman. The Missionary Hymn was then sung : "From Greenland's icy mountains," and the Doxology, "Praise God from whom all blessings flow;" closing with a benediction by Rev. Mr. Whipple. The brig was

to sail last evening—taking steam down the river."

Letter from Hon. L. Brainard.

ST. ALBANS, Vt., Nov. 5, '59.

REV. GEORGE WHIPPLE,

Dear Sir : I was in hopes to arrange my business so as to attend the Annual Meeting, but with all my efforts did not succeed. You did right in electing another President of the Association, as my business makes it very difficult for me to attend the meetings. I hope to be able to attend the meetings hereafter more regularly than I have been able to heretofore. My feelings are strongly with you and the Association, and I trust they will be as long as life lasts.

Very respectfully your friend,

L. BRAINARD.

Letter from Rev. David Thurston.

LITCHFIELD CORNER, Me., Nov. 3, 1859.

You may well suppose I was not a little surprised at the announcement contained in your letter. True, I love the Society, and have sought to promote its interests, and trust I shall as long as our heavenly Father sees fit to prolong my life. But I do not think that the idea of being called to be President of the Association ever entered my mind. There are so many others younger, better qualified and having, on the score of merit, vastly stronger claims to the office than myself, that I had never expected it.

The labors of the office I suppose will not be great, but my distance from the places where the meetings will probably be held is such that I would have greatly preferred that the choice had fallen upon some other. I view it as a high and undeserved honor, for which I feel very grateful to the members of the Association.

I accept the office for the present year.—With my best wishes for the prosperity of the Association, I am sincerely and cordially your fellow-helper,

DAVID THURSTON.

REV. JOHN G. FEE.

This brother has spent several weeks in New-England, collecting funds for educational purposes in Kentucky. He has met

with encouraging success. On Lord's day, November 13th, Rev. Henry Ward Beecher, stated that he had invited Mr. Fee to occupy his pulpit in the evening. He said :

"It is probable this brother is better known to me, and a few other friends hereabouts, than he is to this congregation generally. He is a native of Kentucky, and has long held and advocated the broad ground that slave-holding disqualified a man for church-membership, and has thereby subjected himself to much violent persecution. * * * Not until men in the South rise up, as he has done, and condemn as unchristian the system which reduces so many of their fellow men to bondage, can we hope to see that system done away. But just so soon as we have men in the slave states who feel that they are ordained of God to suffer for the poor and the ignorant ; just so soon as we have men there who meet persecution gladly, and gladly give up their lives, as a testimony to the religious principle of man's right to freedom—just so soon you will begin to see twilight come over the mountains, and spread the broad flame of liberty upon the whole continent.

"I am very glad, therefore, to give way, to-night, to a better man than I am ; and at the close of his discourse I shall ask you to contribute toward the maintainance of the cause for which he is laboring."

In the evening, Mr. Fee, after the opening services, addressed a large audience extemporaneously for an hour and a half, and received its undivided attention. He began by laying down certain principles of universal application. A people are what their religion is. If the religion inculcates love to God, and love to man, the converts to such a religion will exercise these graces. If the religion is one of form or abstraction, or mere reverence, while it ignores humanity the professors of such a religion, devout though they may be, and very orthodox in their creed, will have only a form of godliness, while they deny the power thereof—supreme love to God and impartial love to their fellow men.

He then described the condition of the religious community in his native State, Ken-

tucky. He said there were true christians at the South, but the popular religion was not the Gospel of Christ. The Gospel of impartial love was seldom preached. They needed the Gospel they had heard to-day from Mr. Beecher, the religion of love to God and love to man, and he came to-night to ask for help to preach such a Gospel in Kentucky.

Mr. Fee, after these preliminary remarks, mentioned his own experience. He was born in a slaveholding community, and his father was a slaveholder. He went to a free State for his education. Here he was surrounded with Christian abolitionists. They pressed upon him the duty of loving the oppressed. After a hard struggle, he yielded, and found that he must not only have emotive religion, but a religion of principle. He felt constrained to be a preacher, and go home and preach to the master and the slave. He felt a sympathy for the slave amidst all his wrongs, but he felt a sympathy for his master also, and a sympathy that extended not only to time but to eternity.

He belonged to the New School Presbyterian Church. The Synod condemned his preaching and published their sentence in the *N. Y. Observer*. Thus cut off, he endeavored to get Christians of different denominations, all who truly loved God and their fellow men, to unite in a union meeting. It was a day of small things ; but as they increased in numbers difficulties occurred. Then began mob violence. He gave an account of these scenes. But God was with them. They had a revival of religion, and accessions to their numbers. Now there is peace, and the seed sown has sprung up and is bearing fruit.

Mr. Fee then gave an account of the counties where anti-slavery preachers and the distributors of religious tracts, radical and anti-slavery tracts, can go with safety and success. Notwithstanding what the Tract Society in Nassau Street says, such publications are received and read by the thousand. What they wanted was more men and more means. They wanted also a central school, where the youth of both sexes

could be well instructed, not only in science but in heart-religion. He spoke at length of what had been done, and what was contemplated; and made a strong appeal for the necessary means. He said they wanted men like John Brown—of his boldness and honesty—of his selfsacrificing spirit—not to carry the sword, but the Gospel of love.

Rev. H. W. Beecher followed and made some pungent remarks. He was more satisfied than ever that they had a lever under the South now that would overturn slavery. We have now a faith equivalent to sight. We have a right to bombard the South with a Gospel of love—we have a right to tell them of their sins—put education there—labor for their conversion—although we have no right to carry war and destruction. He then held up a draft of \$15 that he had received from Switzerland, with a request that he would give it where it would do the most good in the cause of emancipation, and he wished to begin the collection to-night with depositing this draft in the plate with his own contribution.

A collection was then taken up, amounting to \$217.50. A concluding hymn was then sung, when the assembly was dismissed with the benediction. *

FULTON ST. PRAYER MEETING.

We have attended some of these daily prayer meetings with much pleasure, though we have had occasion to witness occurrences occasionally, that gave pain. Often have we been inquired of by christian people in this country and in Great Britain, respecting these meetings, and it has been our uniform practice to say what we could in commendation of them. Special inquiry has been made whether prayers are offered for the slave, whether colored people have the same privileges as white people, and whether the revivals in this country have softened the hearts of converts with regard to "Our Country's sin," as the missionary, Dr. Perkins, termed American Slavery.

The hearts of many have been saddened by the fact that colored Christians had not equal attention with white people at the Fulton Street meetings, that slavery and

slaveholding were considered there among the "controverted subjects" that must not be alluded to in prayer or exhortation, and that the revivals had not produced a very manifest change in the religious community with regard to slaveholding, or the treatment of colored citizens. Still we have hoped for the best, and indulged a belief that some beneficial change had taken place in the minds and hearts of those who take a leading part in these "Union Prayer Meetings." We believe that good has been done—that good is done—and we would not say a word intentionally to subtract from the usefulness of these meetings. But there is something wrong in the conduct of the meetings, and the truth should be told.

Recently, Rev. John G. Fee, a well-known and distinguished anti slavery minister of Kentucky on a visit to this city, went to the Fulton St. meeting to mingle his prayers, and sympathise with the christian people there assembled, without the slightest intention of giving offence by speaking out of the abundance of his heart, for the down-trodden slave, for whom he has suffered so much in his native state, and for whom, as a christian and a man, he has long felt so much interest. He was filled with anguish that here, in a Northern Free State, at a union prayer meeting, in the midst of "revival" christians, so much repugnance was manifested when a few remarks were made by him, and a prayer offered by another minister for God's poor. But we give place to a statement of the case by Mr. Fee himself, in a letter addressed to a friend in this city, merely saying that if there is any man in the American church whose piety, gentleness and sense of propriety, would entitle him to a hearing in a christian assembly, it is John G. Fee. But here is the letter: *

"Being in your city and having often heard of the Fulton street prayer meetings, I felt that it would be a duty, and profitable for me to attend. Accordingly, with my daughter, and a christian sister just about to sail for missionary lands, I went to the meeting. After the lapse of some thirty minutes, prayer having been offered for the sons of a widowed mother, I arose and remarked that the petition of that mother

affected me, but I remembered that in the land from whence I came, (Kentucky,) there are hundreds of mothers and widows whose sons wander, not from choice, but from constraint,—that those mothers have the same tender solicitude for their offspring that this mother has for hers. I asked the prayers of God's people in behalf of those mothers and their offspring.

I further stated that I and other ministerial brethren, were in that state, laboring to spread a religion, not of mere humanity, but one that first directed the soul to Christ as the only being that could satisfy the soul: that as certainly as that soul receives a compassionate and holy Jesus, the receiver must drop all things that are opposed to Christ, and that certainly human slavery is opposed to Christ. I remarked that in preaching this Gospel, we had many difficulties to contend with, and that we needed the prayers of God's people for ourselves, for the slave, for the master, for all.

After a request had been made for prayers for a man, perhaps in China, Rev. D. F. Newton of this city, rose and prayed for the man, for the heathen abroad, and for the missionaries there; for the slaves and their masters in Kentucky, and the missionaries there; for the people here, and that all might be filled with the Holy Ghost.

At the close of the meeting, the superintendent, in company with brother Newton, came to me and said, "you transgressed our rules, no controverted subjects are to be discussed here." I inferred that he had reference to the petition for the slave, for that was the subject I had called attention to, and replied, "what I said, was no "discussion." He remarked, "you are a stranger, and are forgiven; this man is not; he knew better." He was about to withdraw, I said I do not wish to stand in an attitude different from that of Brother Newton, for the simple reason that I do not think he did wrong; and now I wish to know if it is a rule that we cannot pray for the slave here. He replied, "you can pray for sinners." I said, "if slaveholders are not sinners, I would ask who are, I then said, when I go back to Kentucky, what shall I tell the people? Shall I tell them the poor slave cannot be prayed for here? He replied, "you can pray for sinners." I said, I do not believe the spirit of God will abide with you, if you persist in refusing to pray for Christ's poor.

I must say, I do not think the spirit of this man, was the spirit of the great mass of the congregation, for many looked upon me approvingly. Two of those remaining when the rebuke was offered, replied afterward, "if a man cannot pray with-

out being restricted, we had as well quit praying;" thus recognizing the truth that true christians are led by the spirit of God, and dare not in fidelity to God, say they will not pray for this or that class of suffering ones, this or that *moral* question; and especially that christians may not pledge themselves not to pray for the enslaved, since God has commanded us to "remember those in bonds as bound with them." If in our prayer meetings we may remember the drunkard and the rum seller, why not remember the slave and slaveholder? Let those give an answer who can, or will.

I believe those who meet at Fulton St. for prayer should in some way demonstrate to the world, that they have no approval of the course pursued by the superintendent. Silence will be construed into consent, and if they shut out Christ in the person of the poor slave, they shut out Christ himself. So I understand the closing part of the twenty-fifth chapter of Matthew

Yours truly,

JOHN G. FEE.

HON. GERRIT SMITH.

We learn with heartfelt grief that this distinguished gentleman has been taken to the Asylum for the Insane, near Utica. We sincerely hope and pray that his alienation of mind will be only temporary, and that, with renewed health of body and mind, he may be spared to plead the cause of the poor and needy, and to aid them for many years to come, as he has done in years past, by his princely munificence. It is supposed that the complication of physical diseases that have afflicted Mr. Smith so many years together with his speculations on Religion are the chief causes of his present aberration. Some of his friends and admirers have noticed with deep concern, for some time, in his conversation and writings, evidence of unsteadiness of intellect.

There are persons in the community, we regret to say, who, unable to appreciate the remarkable endowments and distinguished benevolence of Mr. Smith, deride his sympathy for the poor and downtrodden, and impute his present condition to his absorption in philanthropic subjects, while they are insensible to the claims of both God and man. Such persons should understand that physical derangement of mind, afflictive as it is to the sufferer and his friends, is not comparable to moral madness, which affect

not a few of those who decry the eminent abilities and benevolent career of one who has been for a long time one of the chief ornaments of the age.

May it please God to restore to reason, and to usefulness, and to give soundness on religious subjects to one in whom the community generally feels so deep an interest, who in this visitation, cannot but be reminded of the following celebrated passage :

O, what a noble mind is here o'erthrown !
The courtier's, soldier's, scholar's eye, tongue, sword :
The expectat on and rose of the fair State.
The glass of fashion and the mould of form,
The observ'd of all observers, quite, quite down,

* * * * *

Now see that sovereign and most noble reason,
Like sweet bells, jangled, out of tune and harsh !

THE REFORM TRACT SOCIETIES.

In our last we mentioned the doings of the convention recently held at Chicago. There was great unanimity and determination. It was obvious that a large majority of ministers and laymen at the North West, would patronize the Reform Tract and Book Society of Cincinnati, and also the American Tract Society at Boston, if these Societies publish orthodox anti-slavery tracts as well as truly evangelical tracts on other subjects. The Cincinnati society has been unfaltering in these respects, and we earnestly hope that the Boston Society will not hereafter fall one whit behind.

One of the Boston tracts : No. 4 : SLAVERY AND THE BIBLE, by Enoch Pond, D. D., was severely and we think justly criticised by an eastern abolitionist, and deep regret has been expressed in various quarters, that such a heterodox tract should have been published by the Boston society. We understand that only a small edition of this tract was published, and that it will not be re-published. This demonstrates the progress that is making by the Boston society in the right direction. The friends of freedom will be solicitous that nothing be published by either of the reformatory Tract Societies but **TRUTH** Scriptural truth, anti-slavery truth, pure and unmixed with error ; that the committees of these societies should be as

careful as our wisest and most skillful physicians are in preparing prescriptions for their patients, and in sending to apothecaries' shops, and those only where medicine is put up with scrupulous fidelity, and that each tract labelled by the reformatory Societies may be relied upon as containing no poisonous or deleterious compound. *

JOHN BROWN.

The sympathy felt for this extraordinary man, is wide-spread and very profound. The manliness, truthfulness, courtesy, courage and self-possession that have characterized him during the trying scenes through which he has passed, have excited the admiration of thousands, and extorted the respect of his bitterest enemies.

The object of John Brown, as he positively and solemnly asserts, was simply to free slaves, move them through the country, and finally leave them in Canada. He says, "that was all I intended. I never did intend murder, or treason, or the destruction of property, or to excite or incite slaves to rebellion, or to make insurrection." The weapons he had collected, were then for the protection of the slaves on their road to freedom. Most people believe what he says. Even Gov. Wise declared in his speech at Richmond, Brown is a man, "firm, *truthful* and intelligent."

"Had I so interfered," says John Brown, "in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends, either father, mother, brother, sister, wife or children, or any of that class, and suffered and sacrificed what I have in this interference, it would have been all right ; every man in this court would have deemed it an act worthy of reward rather than of punishment." Very few will deny this.

Gov. Wise is a lawyer. He professes to put entire credence in the words of John Brown, who avers that he did not intend to violate the laws of God or man. The law maxim then is worthy of the consideration of the pardoning power : *Actus non facit reum, nisi mens sit rea* : "Guilt springs

not from the act done, but from the mind of the agent."

We approve no act that is contrary to the principles of the Gospel. The Gospel has power to overthrow slavery, and properly applied, will do it. The sentiments adopted by the convention that met December, 1833, to form the American Anti-slavery Society, are the sentiments of all true Christian abolitionists. "Our principles lead us to reject, and to entreat the oppressed to reject the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual and mighty through God, to the pulling down of strongholds."

Although we cannot justify the means taken by John Brown for the deliverance of the slave, yet we admire his courage, self-denial, and truthfulness, and we deeply sympathise with him and his confederates, and pray that their lives may be spared, or if this is hopeless, that they may have a good hope through the merits of the compassionate Redeemer, that they may meet their doom in a way to honor the cause of freedom and Christianity. We doubt not that thousands and tens of thousands will devoutly pray for them, and also, that the startling events in which they participated may be overruled for the furtherance of the cause of emancipation, the good of both slaveholders and the enslaved, and the peace and righteousness of the nation. *

HOME MISSIONS.

NEW-YORK.

FROM REV. JOHN LOWREY.

Saratoga Springs, Oct. 7, '59.

The past quarter has been our visiting season, we have had the greatest number of visitors ever known before, and among others, many clergymen; and the people have had a great variety of preaching, without much real profit. Anti-slavery ministers do not appear to come here much, and those who do come, are generally silent on the great sin of the church and the nation.

The union prayer meetings here, have been kept up through the season; they have been conducted as usual, and under the influence of slavery. Prayer meetings are held every morning at five o'clock in our church by a few brethren, but it is hard to get many to attend at that early hour. Our congregations in the day time on the Sabbath, are smaller than ever before, many of those who generally attend with us have been so engaged on the Sabbath, that they have not time to attend public worship. The Sabbath is perfectly desecrated here by cooking and waiting on tables, and is made more a day of feasting than of sacred rest. At the preaching at nine o'clock on Sabbath evenings, we have had large congregations mostly, of colored persons, who come here to earn a few dollars during the visiting season. Many of them profess religion, and all of them are well behaved and regular in attending church. To accommodate them I preach at that late hour, as they cannot attend at any other time, and for the sake of doing good, I am willing to be in season and out of season, sowing the good seed in the morning, and in the evening I do not withhold my hand, because I know not which may prosper, praying God to give the increase. The Sabbath school is in a languishing condition. Most of the scholars we have gathered in, have been induced to attend other schools, partly by pro-slavery prejudice, and partly by inducements of excursions, clothing, and other presents being held out to them.

We have had several discussions with slaveholders, while distributing the papers you sent, some of them expressed a willingness to read them, and we did not fail to bear a faithful testimony against their sin, and hope some good may have been done. One Sabbath, while distributing tracts, I saw a colored woman taking care of a child, and learning that she was a slave claimed by a man who lived in Tennessee, but was visiting at the Springs with his family, and was taking care of the children, I told her how she could be free, and exhorted her to improve the present opportunity.

She decided not to return to slavery, and is now rejoicing in civil and religious liberty, and it is very cheering to hear her tell in meetings in her artless manner, the Lord's gracious dealings with her; the husband is still in bondage. May God speedily deliver him.

MICHIGAN.

FROM REV. CYRUS H. EATON.

Summit, Oakland Co., Nov. 1, '59.

The last quarter of this year, ending Nov. 1st, 1859, is just closed. Through the sustaining hand of my Heavenly Father I have been enabled to attend all the appointments of this quarter.

Livonia is a place settled by Hicksites Quakers, and is now mostly infidel in its character, yet ready to hear preaching. The attendance has been rather small but uniform, say from 50 to 75.

I have no doubt but that a small church might be organized out of the scattered material on the Livonia field if there could be some permanent arrangements for supplying them for several years by the same man. Some 10 or 12 of those attending on my preaching, are indulging a hope in Christ, yet are not connected with any evangelical church. One of the worst features in reference to this people is, nearly all the professing Christians in and around this neighborhood have but little hope of their salvation. I have labored to create a hopeful interest that may show itself in reformatory effort.

It seems to me to be wrong for a Christian to indulge the idea that any state of society, out of actual perdition, cannot be reformed under the moulding power of infinite love. A Christian man said to me, on a Saturday when on my way to Livonia, "I should not think you could find a place to stay over night." I assured him that the only trouble I had was to comply with all the pressing invitations to enjoy their hospitality. Indeed, I have been uniformly treated with kindness and respect in public and in private.

ILLINOIS.

FROM REV. J. W. WHITE.

Morrison, Whiteside Co. Oct. 10, '59.

I will say in brief, that we have completed our House of Worship in this place. It is small, but neatly furnished.

Our prospects, with the blessing of God upon our efforts, were in my estimation, never better.

Clyde Church Organized.

In the township of Clyde, six miles from Morrison, where I have been preaching Sabbath afternoons for the last quarter, I have organized a Congregational Church of nineteen members. They have no house of worship yet, but meet in a school house. Fourteen of the persons have been professors. Five have recently been converted. At no time as yet has the house been sufficient to contain the entire congregation. A weekly prayer-meeting has been established which is well attended. Fifty are connected with one of the Sabbath schools, there being two within the bounds of the congregation. The spirit of the Lord seems to be operating upon the hearts of the people with more than ordinary power.

SOUTHERN ILLINOIS.

FROM REV. WM. HOLMES.

Randolph Co., Oct. 31, '59.

After an absence of a few weeks I returned to the vicinity of the place where I had been so rudely dealt with, and where the house was closed against me. I learned that a protracted union meeting was in progress. I attended the meeting. Invitations were given to all Christians to unite. I believe there were present Episcopal and Protestant Methodists, Baptists, and Cumberland Presbyterians. Great efforts were made to add new members to the different orders; and I would charitably hope that some were anxious to save souls.

The greater part of those most zealously engaged were *negro hunters*, "Wicked men, they lay wait, as he that setteth snares; they set a trap, they catch men." Jer. 5: 26. One of the preachers, engaged some time since, apologized for a cold he had caught,

while "lying out watching for niggers." Alas! Alas! it is a subject for mournful humiliation before God, that the professed ambassadors of the *Redeemer*, thus conduct themselves. They are ignorant of the spirit of Christianity, and of the Word of God,—they worship a Christ without humanity—a God without compassion, wholly indifferent to the groans and shrieks of agony that issue forth continually, from the Gehenna of Slavery.

There is much to contend with in Southern Illinois. *The country papers are in general pro-slavery; and it not unfrequently happens, that after the missionary has delivered his message and departed, they open their batteries, and fire away. The shot, however, fall harmless, and a good work is done.

On visiting Herrey's Prairie, whence the poor colored family were driven, I was informed, that if I attempted to preach I would be mobbed. After consideration, meetings were appointed, were well attended, and no disturbance took place. I have reason to believe, good was done. I was requested to make more appointments. I did so. These have been followed up with increasing interest; a spirit of inquiry has been awakened, and I trust the results will yet be seen, after many days.

WISCONSIN.

FROM REV. J. B. L. SOULE.

Raymond, Oct. 1, 1859.

We are especially called upon for thanksgiving in view of the absence of fatal disease in our community, and the remarkable fact that one week will complete an *entire year*, without a death within the bounds of my congregation, embracing a circle of about ten miles in diameter.

The ordinary means of grace are well attended—our congregations are good—that of the "Outsider" Church I think steadily increasing; and the serious attention which characterizes the hearers, both there and in my own church, gives me strong hope that the good seed is finding a fertile soil, which will in God's good time return the increase.

The continued habitual attendance of a large number of young men is especially gratifying and encouraging; and as I look upon their earnest faces before me, I cannot help believing that God has "much people" here.

At our next communion we expect a small accession to the church, by letter.

KANSAS.

FROM REV. HARVEY JONES.

Wabaunsee, Oct 10, '59.

Sickness.

It has been a time of much sickness and discouragement in the community. The sickness is now abating, but our congregations are still comparatively small. Though suffering from ague, in some form, most of the time, I have preached every Sabbath except one. Our Sabbath school also, has been kept up, notwithstanding the sickness of a large number of both teachers and scholars.

I look forward with earnest hope to the period when more general health shall prevail, and when the people shall be in some degree relieved from the pressing urgency of labor in gathering crops, &c, arising out of the loss of time by sickness. It seems well nigh impossible to secure a general and earnest attention to the subject of religion, while the people are some of them sick, and others laboring beyond their strength to save what they can of the crops which are likely to be lost.

I fear that as a church we are not in a spiritual state, but I hope for a better state of things.

The Ague Effects.

We are accustomed to regard afflictions, and especially such bodily afflictions as are calculated to check a spirit of worldliness, and give us time to think, as favorable to the spirituality of christians. But the ague, though generally *exceedingly distressing*, and sometimes really terrible for the time, yet is rarely, or never of itself fatal; so that it causes no thought or solicitude about death. Then the disease itself, or the remedies commonly used, affect the head and unfit for thought. And further, it has a depressing, discouraging, and I may almost add *souring* effect on the mind, that renders the persons ill-natured and fretful. And if anything is calculated to try one's patience it is to remain week after week, and month

after month, just able to creep about, with a constant hope of being better in a few days; and getting better for a short time, only to be laid aside again by a single day's labor, or some slight imprudence.

And this not to persons of leisure, who can afford to be sick, and can have some attention and comfort in their sickness, but by men who are struggling for a subsistence; whose crops are falling into the earth again, and whose families are dependent on them for their bread. It is not uncommon with us to find whole families down at the same time; so that it is with the greatest difficulty they can supply each others pressing wants. At the most sickly part of the season it is difficult to find a family some of the members of which are not unwell.

I visit among them what I can, to encourage them, and also to see that they are not suffering for want of attention. And my visits are gratefully received.

Most of those who went to the gold regions from this vicinity have now returned, or are on their way back. Not one of them has made enough to defray his expenses back, to say nothing of his time. Three or four, however, who still remain at the mines are said to be doing well. Some who thought me wanting in sympathy and over cautious last spring, in dissuading them from the attempt to make something, and to better their fortune, now think otherwise. Such as have remained at home, now find themselves with an abundant crop and in comparatively easy circumstances, instead of returning empty handed with their clothes worn out, to get through the winter as they can, and begin the world anew again in the spring.

CANADA WEST.

FROM REV. L. C. CHAMBERS.

November 14, 1859.

We have a very sickly time. Several deaths have occurred. The Lord has removed one of our Sabbath-school scholars. She was about 14. She said "I do not wish to stay in this world; mother, do not weep for me, do not shed one tear, for I am going to

Jesus; It is better to go now while young than to stay in this sinful world." She loved her bible, and said, "From reading it I found that I was poor and wretched, and that Christ was the only way to happiness." She died in Jesus.

The quarter now closed has been one of great interest. I have just returned from our quarterly meeting. Although it was a stormy day we had a good meeting. While we related our experiences the power of the Holy Spirit was felt. Two white brethren paid us a visit, and they bore a good testimony for Jesus. This was the best meeting we have had.

[Mr. Chambers gives an account of his preaching at various places, of attending Conference, of a meeting in the words, of addressing Sabbath-schools, attending prayer meetings, &c.]

I want to tell you how much grain has been raised by the slaves who are now free-men in Canada. This year they have had fine crops. But I must confine myself to my labors for souls. This has been the best year in which I have thus labored. I feel that I will spend and be spent in trying to do good. I know that the Lord has blessed my labors, and I will give myself wholly to the missionary cause. There is great need of some one to go out into the forest and hunt up the poor tive, and encourage him to work for himself. I forgot to state that our monthly concert for the slave is kept up, but it is not attended as it should be. I have labored to teach them that they ought to have their hearts in it. Yours in Christ.

Prayers for John Brown.

In the *New York Herald* of November 15th, is a report of a Union Prayer-Meeting in the vestry of the Church of the Puritans (Rev. Dr. Cheever's) The account, strange as it may seem coming from such a quarter, is, we are told, quite accurate, as it certainly is very interesting. Had we space we would gladly publish the whole report. We can only copy the following remarks:

"Rev. John G. Fee, of Kentucky, then rose and was introduced by Mr. Goodell. He is a stout, full-faced man, and speaks with a sonorous voice and cadence peculiar to Western preachers. His address was

quite lengthy. He esteemed it a great privilege to be here, feeling a deep interest in everything connected with the great question of human freedom. The anti-slavery movement was developing the foundation principle of Christianity, which was love, and without which all else was sounding brass and a tinkling cymbal. The question was not a mere negro or white man's question. This struggle was also developing a principle in government, namely, that governments are instituted not for the protection of property, but of human beings—of God's image. The struggle was, therefore worth praying over. It was also an instrument in God's hands for breaking up sectarianism, as the temperance reform had been. Once it was not, perhaps, the duty of Christians to pray specially for the slaves; but there had come a time of increased light, when a refusal to act would involve moral guilt. Light had now come, and the issue was made; this was no time of ignorance which God would wink at. There was a time when it was not sinful to drink intoxicating drinks; but since it was known to be a cause of stumbling to many, it was sinful to drink. So now those who refused to pray or speak for the slave were counted as giving their influence on the other side. Years ago, when laboring in this (anti-slavery) cause at the South, he was reminded of other preachers who were getting up revivals, but did not find it necessary to preach against slavery. So it appeared that silence was construed in favor of the adversary. Some religious journals would not speak out against slavery for fear of losing Southern circulation. The effect was that those who were deceiving themselves as to the sinfulness of slaveholding, remained deceived.

All Boston was praying Sunday night last week for the heathen abroad. He was glad of it; but why should not one little circle, at least, meet to pray for the heathen at home? They ought to pray for both the rulers and the ruled. He next spoke of the efficacy of prayer. He believed there was more in prayer than the reflex influence upon the man who prays. They might expect, as the result of prayer a blessing from God upon the poor slave down yonder. If Christ himself, incarnate upon earth, were in prison at the South to-day, would not every Christian congregation be found in prayer for his deliverance? Then why not pray for a servant of Christ who had remembered those in bonds as bound with them? This demonstration and others like it would have a good effect, since it would show the South that there is anti-

slavery sentiment at the North. A writer in the *Independent* had referred to John Brown as an evidence to the South that the North has an anti-slavery sentiment. He trusted that was not its only manifestation; there were to be many others, with less perhaps of error than the last. He was happy to meet with this church, and admired it for its positive character. There were times when he did not feel called upon to preach especially against slavery, but he always meant to preach and pray against all iniquity.

"He closed by offering a prayer, the character of which his address had foreshadowed. He said the conflict between righteousness and wickedness, justice and despotism had come, and nothing could stay it, and prayed God to put it into the hearts of his servants to devote their energies and their means to his cause."

Children's Department.

Juvenile Sewing Society.

The following letter from Bainbridge, New York, informs us that some of our young friends have formed a Sewing Society to aid the mission cause. We are glad of it. They have sent an excellent quilt which will be forwarded to one of our Home Missionaries. May the fingers of these young friends, as well as their hearts and heads, ever be found on the side of truth, freedom and holiness!

"A Juvenile Society of girls, from 7 to 13 years of age, in our community, wishing to do something for missionary purposes, have got up this quilt, and wish it sent to the American Missionary Association, to be disposed of as they shall think best. They furnished the material, and performed nearly all the work. Among these little girls is one who made a nice quilt last year, and forwarded it to the Missionary rooms."

Poor Boys and Girls in New York.

In a late *New York Evening Post* we read a letter written by Rev. Charles L. Brace, of the "Children's Aid Society," Clinton Hall, Astor Place, which was very interesting. Little boys and girls who have kind parents and comfortable homes do not know how many poor children there are in this great city who are aching from hunger, or shiver-

ing from cold, and wandering through the streets. Hundreds of them, ragged, bare-footed and miserable, run about all day, and sleep almost any where in the night. Some have no parents living, others have drunken fathers or mothers, or fathers in prison.

Mr. Macy, an agent of this Society told us to-day that during the past three years he has taken about 800 children, mostly boys, to Ohio, Michigan, Indiana, Illinois, Iowa, and Wisconsin, and put them into farmers' families. They come to the office for help, and their friends consent to their going West. Then they wash and clothe them, and Mr. Macy goes with them in the cars to their new homes. Mr. Brace in his letter gives an account of some of these vagrant boys :

There are at this moment some forty boys and girls in our office, being washed and dressed for an expedition to the West. We have just been talking with one, who will do for an instance of all. He is a manly, intelligent-looking little fellow of about thirteen, his clothes just hanging to his body and his hair considerably tangled.

"Johnny, where do you live?" "Don't live nowhere, sir." "Well, what do you do for a living?" "Smashes baggage, sir." "Where do you stay nights?" "I sleeps in the markets, sir, and sometimes I goes in with the bummers in the hay-barges, and last night I went to the station-house." "What can you make John, carrying baggage?" "Some days, four shillings, sir, and others only two." "Can you read and write, John?" "No sir." "Where are your parents?" The little fellow's eyes fill with tears. "Hain't got none. They's dead, sir, long ago. Hain't never had none to take care of me," and the poor lad wipes his eyes violently with dirty fingers. "Did you ever hear of God, Johnny?" "No, sir, (reflectingly,) except I heard a feller swear at him."

This will do as a sample of the conversation, without reporting more, and is a sample, more or less, exactly of thousands of other stories in our office every year. We make no comments.

But take those instances from "family life" in the city. In East 35th street we happened lately to enter a lower room of a tenement house. There was scarcely any furniture in the room, and through an open door we could see heaps of straw for beds on the floor of a little closet, which was the bedroom.

Around a few coals, just picked up in the streets, there was gathered a most wretched group—two pale-faced little girls, with that sharp look which hunger gives, very ragged and dirty ; a weakened skeleton-like little

child of five, without shoes ; a boy of about thirteen years, with the same pale face, but a very intelligent expression, and an older girl of seventeen, herself pale and sickly, and ill clad.

We were soon in conversation with them. The young girl said her father was old and sick, and she was obliged to support the family, which she tried to do by getting work from the shops, but work did not come easily, and they had a pretty hard time ; still it would soon be better, as soon as she could get stronger, and she wouldn't be afraid if she was only well ; but somehow they wasn't very strong, any of 'em, and they kept getting sick, and the little ones cried so sometimes, 'cause they was hungry. Here she could hold in no longer, and began to weep bitterly.

There was something wonderfully courageous and hopeful in her tone, but the poor little faces showed she had a very hard struggle for it. We shall hope for assistance for them before the winter comes.

Here is still another instance. In East 32d street, in a basement, are a very worthy industrious Protestant family of young girls, who support themselves and a sick father by crochet-work. From early morning till late at night those poor girls sit in that damp, dark, gloomy place plying the crochet-needle. They have no time even for a walk ; none for a book ; friends they have none ; they cannot earn enough to buy a bonnet and shawl for attending the Episcopal Church to which they are devotedly attached ; they scarcely make enough to get nourishing food, and so for years, since we have known them, they have drudged on in honest, gloomy poverty.

Or, take this from the Fourth Ward. In the attic of a house in Roosevelt street, we lately found four families, all sleeping on the floor. Two of the mothers were widows. The children were shivering and hungry. They could get no work, nor find clothes enough to school the children, nor food enough for themselves. In two damp, underground basements were other widows and half-starved children in like condition. So we could pick out instances by the thousand.

Who that realizes these sad facts can refrain from giving heart, hand and purse to the aid of these poor young creatures ?

We commend this institution to the friends of humanity. Let it be remembered in their prayers and benefactions. The officers are worthy of all confidence.

MARRIED.—In Amherst, Mass., Oct. 6th, 1859, by Rev. E. S. Dwight, Rev. John H. Dodge and Miss Elvira M. Wait, Missionaries under appointment of the American Missionary Association for Africa.

RECEIPTS

FROM OCT. 1 TO OCT. 31, INCLUSIVE.

MAINE.

Augusta. "A Friend"	5 00
Bethel. S. S. Class for <i>Home M.</i> , by Wilder & Co.	3 00
Biddeford. Second Cong. Ch., by Rev. C. Packard	17 43
Carmel. Eben C. Hinckley, deceased, by J. H. Hinckley	10 00
East Corinth. MRS. LUCY PEABODY to const. herself L. M., by James Allen	30 00
Kennebunk. Chas. Herrick	2 00
Norridgewock. Cong. Ch. Coll. 21, E. J. Peet 1, by Sanborn Dinsmore	22 00

NEW HAMPSHIRE.

Bristol. Monthly Coll., by Calvin Cass,	2 00
Claremont. D. M. Ide for <i>Foreign M.</i>	15 00
Concord. First Cong. Ch. & Soc., by J. Moulton Jr.	4 00
Dover. First Cong. Church & Soc., by E. J. Lane, Treas.	18 00
Lempster. First Cong. Soc., by R. W. Fuller	7 00
Mason Village. Cong. Ch. & Soc., by Wilder & Co.	13 03
Milford. W. W. H. & J. E. F. 50c ea., for <i>Mag.</i> , by Rev. S. C. K.	1 00
Mt. Vernon. JOHN ELLIOTT 5 bal. to const. himself L. M. & 50c for <i>Mag.</i>	5 50
Piermont. Mon. Con. Contribution, by Rev. I. S. Davis	10 00
Roxbury. Abijah Ellis	1 00
Sullivan. Asa Ellis 2, L. Nims & Dea. C. P. Locke 1 ea., Mrs. L. W. 50c for <i>Mag.</i> , Others 2.50	7 00

VERMONT.

Fairfax. Mrs. I. G. Farrar, 1.50 & 1.50 for <i>Mag.</i>	3 00
Fayetteville. Ladies Benev. Soc., Goods 10.75, Cash 5, by M. H. P. Bixby for <i>Home M.</i>	15 75
Grafton. Mrs. Caroline B. Aiken 3, Miss Nancy Barry 1, Mrs. T. L. Barry (Saxton River) 1, bal. to const. WILLARD C. WAKEFIELD L. M.	5 00
Ludlow. L. H. Coffin	3 00
Milton. John Mears	2 00
Mount Holly. Rev. J. Andrews	2 00
Pawlet. William Marsh Esq. for <i>Foreign</i> by Dr. H. W. Leach	4900 00
Rupert. Austin Johnson 5.50 & 50c for <i>Mag.</i>	6 00

MASSACHUSETTS.

Abington. 1st Cong. Church & Soc. by Wilder & Co.	32 54
Andover. West Parish Cong. Ch. & Soc. 25, by Wilder & Co., Susana Johnson 1,	26 00
Ashby. Contribution from C. Lawrence, Treas. by Wilder & Co.	15 00
Belchertown. Orrin Walker	3 00
Boston. E. O. Ballard 5, & Cash 2.70 by Wilder & Co., W. W. Brown 5, by Rev. A. G. Beman Eben Weeman 3,	15 70
Roxborough. Mrs. Mary Stone, by Wilder & Co	10 00
Brookline. C. B. Dana 160 & Mrs. P. W. Dana 15 for <i>Home M.</i>	175 00
Chelsea. Mrs. Phineas Pratt, by Wilder & Co	2 00
Dedham. Miss C. Whiting 2, Mrs. Dewolf, Mrs. E. W. Taft, Miss L. Damon & Miss N. Guild 1 ea., by Wilder & Co.	6 00
Dighton. "A Friend" 2.50 & Nathan Ide 1.50 for <i>Mendi M.</i>	4 00
Dracut. "A. H."	2 00
Falmouth. Lucy Lawrence for <i>Home M.</i>	5 00
Globe Village. Members of Evang. Free Soc. 40, and Mrs. Harvey Hartshorn, from a deceased friend of Missions 5, by William Munroe	45 00
Grove Mill. Silas Garfield 6, Jason Wood, Hiram Smith & Chas. Davis 5 ea., E. G. Bothwell, F. H. Wood, Geo. D. Merriam, William Prouty & W. L. Hastings 2 ea., D. W. Prouty & A. B. Whipple 1 ea.	33 00
Gardner. Asa Richardson, by Wilder & Co.	100 00
Hampshire Co. "A Friend"	100 00
Hanover. Miss Rhoda Ford bal. to const. THOMAS C. SAMPSON L. M.	5 00
Harvard. Contribution from C. Lawrence, Treas. by Wilder & Co.	198 75
Holliston. A. Cutler	1 00
Hopkinton. Dr. I. Merrill, by Wilder & Co.	1 00

Hubbardston. Mary Parker 2, Daniel Parker 1, E. S. 75c, by Rev. C. W. Allen	3 75
Lancaster. Contribution from C. Lawrence, Treas. by Wilder & Co.	8 80
Lenox. Josiah Mack, by J. G. Stanley	2 60
Lunenburg. Contribution from C. Lawrence Treas., by Wilder & Co.	10 60
Medway. Miss Susan Eaton (12 pair mittens for wives of <i>Home missionaries</i>),	4 50
Middlefield. Coll. by Rev. L. Bridgman	17 18
North Abington. Cong. Ch. with a former donation to const. MRS. BETSEY J. SHAW, EPHRAIM H. BEALS and ISAAC R. JACKSON L. M's, by James Ford,	43 40
North Amherst. J. Wilson Smith (of which 1 for <i>Home M.</i>)	3 00
North Brookfield. First Cong. Ch. & Soc., by Rev. C. Cushing	317 30
North Dighton. Mrs. M. A. L. for <i>Mag.</i>	50
Norton. "Friends of the Ass'n," by Rev. F. Holmes	14 00
Norwich. Mrs. D. B. D. & Mrs. H. B. D. 50c ea. for <i>Mag.</i>	1 00
Oxford. Dr. S. C. Paine 15, L. Shumway, C. Shumway and A. Paine 5 ea., B. Paine, H. L. Shumway, F. G. Daniels, S. T. Moore, Senath Smith, H. M. Sanford and J. Wetherill 3 ea., A. Thompson, E. Paine, A. L. Joslin, C. L. Shumway, H. Boyden, S. Wm. Smith, and G. T. Daniels 2 ea., E. A. Pain, J. L. Shumway, A. M. Shumway, L. M. Joslin, I. Shumway, S. W. Fields, L. Pain, C. S. Watson, E. Sanford, E. Miller and I. Merriam 1 ea., others 6.75	82 75
Phillipston. Coll., by Miss Lucy C. Eaton	11 35
Reading. Mrs. Lydia Bancroft 2 for <i>Mendi M.</i> , T. A. M. 50c for <i>Mag.</i> by Wilder & Co.	2 50
So. Hadley Falls. Ira B. Wright	10 00
So. Wabraham. Miss E. Stebbins for <i>Mag.</i> , by S. C. Spellman P. M.	1 00
Stockbridge. Rev. J. Brewer	1 00
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RHODE ISLAND.

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Woodbury. Judah Baldwin 100, by Rev. A. G. Loomis; Dea. R. J. Allen 5, Nathan Pearce 3,	108 00
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Gouverneur. G. S. Miller	4 00
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Minneapolis. Mon. Con. Coll's, by C. M. Cushman	3 00
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Phoenixville. Mrs. C. B. Keys	1 00
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NEW YORK.

Poughkeepsie. William McGeorge 10, D. B. L., G. C. B. and S. K. 50c ea. for <i>Mag.</i> , Others 50c	12 00
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Total, \$8.307 46

LEWIS TAPPAN, Treasurer.

CORRECTION. \$15 from John Y. McNeil, Russellville, Penn., acknowledged in the October and \$5 in the November number, should have been as follows: Ebenezer Dickey 5, Samuel Martin and Mrs. Martha Rankin 3 ea., Joseph B. Davis and family 2.50, Abner Davis and Mrs. A. Hinkson 2 ea., William Martin and Joseph Davis 1 ea. J. McC. 50c.

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